

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

THE BOOK OF CONSTITUTIONS.

“THE History and Constitutions of the most ancient and honorable Fraternity of Free and Accepted Masons, containing an account of MASONRY:—I. From the creation throughout the known earth, until true Architecture was demolished by the *Goths*, and at last revived in *Italy*. II. From *Julius Cæsar*, to the first arrival of the *Saxons* in Britain. III. From the union of the crowns of *England* and *Scotland*, in the person of King *James I.*, to the present time. To which are added:—

I. A List of the Grand Masters, or Patrons of the Freemasons in *England*, from the coming in of the *Anglo-Saxons*, to these times, who are mentioned in this work.

II. The old charges of the masons, collected from their earliest records, at the command of his grace, the duke of Montague.

III. The manner of constituting a Lodge.

IV. The general regulations of the Free and Accepted Masons, both ancient and modern, in distinct columns.

V. The constitution of the committee of their charity.

VI. A List of the Lodges in and about *London* and *Westminster*, with the deputations of several Grand Masters, for the forming of Lodges in *Wales*, the remote parts of *England*, and in foreign realms.

VII. The songs sung at the Lodges.

VIII. A Defence of Masonry, occasioned by a pamphlet

called *Masonry Dissected*; with brother *Euclid's* letter to the author, against unjust cavils.

BY JAMES ANDERSON, D. D.

London: Printed and Sold by J. Robinson, at the Golden Lion, in Ludgate street, in the vulgar year of Masonry, 5746."

This second edition of the Book of Constitutions, is dedicated to *Frederick*, prince royal of Great Britain, prince of Wales, &c. "A Master Mason, and Master of a Lodge."

The author to the reader.

"The Free masons had always a book in manuscript, called the *Book of CONSTITUTIONS*, (of which they have several ancient copies remaining,) containing not only their *charges* and *regulations*, but also the history of architecture from the beginning of time;—but they had no *Book of CONSTITUTIONS* in print, until his grace, the present duke of Montague, when Grand Master, ordered me to peruse the *Old Manuscripts*, and digest the *CONSTITUTIONS* with a just *chronology*. This *new book* is above twice as large as the first, having many proper additions."

It has the sanction of all the Grand Officers by name, dated 25th January, 1738.

The high character of this work in the annals of Freemasonry, entitles it to our careful attention; and being the second edition of the first printed book of Freemasonry, revised by the author himself, under sanction of the mother of lodges, its statements are of great weight. We begin where the masonic *Herodotus* begins, with the creation of the world, in his own words. "The Almighty Architect and Grand Master of the Universe, having created all things very good, and according to *Geometry*, last of all formed Adam, after his own image, engraving on his heart, the said noble science, &c., A. M. I." When his sons grew up to form a lodge, he taught them masonry. Cain was a mason. Seth transmitted *Geometry and Masonry to his late posterity*. "Adam was succeeded in the grand direction of the craft, by Seth, Enosh,

Cainaan, Mahaleel and Jared, whose son, godly Enoch, was expert in both the science and the art of Masonry." Enoch erected two pillars,* which preserved the knowledge of Masonry through the flood.—*Book of Constitutions*, pp. 1—3. From the four Grand Officers, who held a lodge in the ark, the present race of men are descended; and from our Most Worshipful Brother Noah, "*the first name of masons, according to some old traditions, was NOACHIDAE.*" Every *Latin* will rejoice in this incontestible proof, that his vernacular tongue was the language of Shem, and of Eden!

"*Grand Master NIMROD,*" built the Tower of Babel; in the confusion of tongues, *masons* retained the universal language:†—"this old tradition is believed by the old Fraternity."—*Ibid.* pp. 4, 5, and 6.

The Egyptians cultivated the royal art: Abraham was a skilful mason before his divine calling. He taught the Canaanites; his son, Isaac, taught Jacob and Esau; Joseph was Grand Master of the Egyptians, and Moses of the Jews. "Moses excelled all the Grand Masters before him, and gave wise *charges* and *regulations*, &c.; though we wish they had been more distinctly transmitted by oral tradition:—but of this enough." This modest insinuation of the Mother of Lodges, that masons, by *oral tradition*, have some of the teachings of Moses, deserves to be remembered.

We omit many things to reach the following interesting matter. *The tradition of masons is, that Sanchoniathon, a Phenician, was the Grand Master Architect of the Temple of Dagon, which Samson pulled down; and, that Samson was too "credulous and effeminate in revealing his secrets to his wife—for which cause, he is not numbered among the ancient masons;—but no more of this."* So Delilah was a wife, and the historian of Phenicia, a

* See Webb's Monitor upon the Ineffable Degrees; New York, 1802, or Salem, 1808.

† See Hutchinson's Spirit of Masonry, sanctioned by the Grand Lodge of England.

master builder! which tradition is believed, no doubt, "by the old Fraternity." See *Book of Constitutions*, p. 10.

It is tedious to follow the Grand Lodge of England through their Book of Constitutions, and yet we should be sorry to lose the proof of its absurdity, by resting it on the authority of the Reviewer alone; therefore, as items of news are thrown together in a country paper, we enumerate some of the astonishing traditions of Masonry, for the admiration of the reader, and the use of future poets.

There were 3,600 Harodim, and 80,000 Giblim masons at the building of Solomon's temple, "when true and complete masonry was under the immediate care and direction of heaven."—The tradition is, that king Hiram had been Grand Master of all masons, but on coming to see the temple, and to commune with king Solomon, "Hiram very readily yielded the pre-eminence."—Telling of the grief for Hiram Abiff, the Grand Lodge pass over "*what must not, and, indeed, what cannot be committed to writing.*"—pp. 14 and 15. Solomon's masons carried Freemasonry all over the earth.—p. 16. Brother Nebuchadnezzar "was a sumptuous Grand Master, and his artists discovered great knowledge in raising his golden image in the vale of Dura, sixty cubits high, and six cubits broad."—p. 21. Cambyzes' "fellow-crafts, cut out of a rock, a house all of one stone, twenty-one cubits long, twelve broad, and eight deep, and brought it safe to Memphis."—p. 22. Nehemiah, *Provincial Grand Master* of Judea, under the kings of Persia.—p. 24. The fine painters and statuaries of Greece, were esteemed *architects*, ("even as afterward, true old Masonry was revived in Italy, by the *painters!*") p. 27, which is very significant. Alexander is not reckoned among masons, because, in his revels, he burnt Persepolis, a city of palaces, "which no true mason would do, *was* he ever so drunk."—p. 28. The obelisk of Semiramis, was a pyramid of one entire stone, 24 feet square at the base, and 150 feet high, brought from Armenia to Babylon, p. 30, (brought, probably, in a masonic balloon.) Br. Archimedes, "called by the old masons, the Noble and Excellent Grand Master

of Syracuse."—*p.* 33. Br. Julius Cæsar, Dictator, Imperator, High Priest, and Most Worshipful Grand Master of the Roman Empire; *p.* 36. Augustus Cæsar, illustrious Grand Master, (so called always by the old masons,) with his deputy, Agrippa; *p.* 37. Br. Herod; *p.* 40. Then, with that spirit of trifling, and profanity peculiar to Freemasonry, the Grand Lodge of England take this notice of the blessed SAVIOUR. "Immanuel, the great Architect, or Grand Master of the Christian Church, was born in the year of the Julian Period, 4710, in the year of masonry, or A. M. 4,000."—*p.* 41.

To enumerate all the distinguished masons of the world, during the decline and fall of the Roman Empire, is a small thing for masonic tradition. The Goths and Vandals are not claimed by the Fraternity, but the painters and sculptors of Italy, were the *revivers* of Freemasonry; and *Raphael* and *Michael Angelo*, were alike Most Worshipful Grand Masters of the Order!—*p.* 52.

The history of Freemasonry in Britain is next given. That commences with Brother Cæsar's first invasion of the island, B. C. 55; and follows down the current of time without a ripple, or a fall, to the formation of the Grand Lodge of England, A. D. 1717. Agricola, Constantine, Alfred, and others, are claimed on the same authority with Adam and Noah, by the brethren; but the first document cited by the Book of Constitutions, is that to prove the holding of a *Grand Lodge*, by prince *Edwin*, at York, A. D. 926. It is a document accredited to the archives of the Mystery; and that is authority on which no reliance can be placed; but, if genuine, it proves only that *operative masons* met then at York, to settle their differences in prince Edwin's court. The next document is from the same source to the same mechanical point, dated Edward III., and consists of charges to operative masons. The next is different in its source, but the same in point: the well known statute of Henry VI. enforcing the statute of *laborers*, 25th ed. *p.* 3. But these things have been already considered in this work,

and we come at once to the account given by the Grand Lodge of its own beginning ; it may be trusted to testify against itself ; and, because this old book is rare, we shall copy from it *verbatim et seriatim*, as follows :—

Anderson's Book of Constitutions, 2d ed. p. 109.

“ King George I. entered *London* most magnificently, 20th September, 1714 ; and after the rebellion was over, A. D. 1716, the few lodges at *London*, finding themselves neglected by *Sir Christopher Wren*,* thought fit to cement under a *Grand Master*, as the centre of union and harmony, viz : the lodges that met,†

1. At the Goose and Gridiron Alehouse, in *St. Paul's Church Yard* :

2. At the Crown Alehouse, in *Parker's Lane*, near *Drury Lane* :

3. At the Appletree Tavern, in *Charles street*, *Covent Garden* :

4. At the Rummer and Grapes Tavern, in *Channel Row*, *Westminster*.

“ They and some old brothers met at the said *Appletree*, and having put into the chair the oldest master mason, (now the master of a lodge,) they constituted themselves a *Grand Lodge*, *pro tempore*, in due form, and forthwith revived the quarterly communication of the officers of lodges, (called the *GRAND LODGE*;) and then resolved to hold the annual assembly and feast, and then to choose a *Grand Master*, from among themselves, until they should have the honor of a noble brother at their head.

“ Accordingly, on *St. John Baptist's day*, in the third year of king *George I.*, A. D. 1717, the *ASSEMBLY* and *Feast of the Free and Accepted Masons*, was held at the aforesaid *Goose and Gridiron Alehouse*. Before dinner, the oldest master mason, (now the master of a lodge,) in the chair, proposed a list of proper candidates, and the brethren, by a majority of hands, elected *Mr. Anthony Sayer, Gentleman*, *Grand Master of masons*, who being, forthwith invested with the badges of office and power,

* This great architect is claimed in the preceding page, as *Grand Master* of mystic Free masons, appointed and removed repeatedly by the crown, from the reign of *Charles II.* to *George I.* *Wren* was an officer of the crown, and not of the secret lodge.

† Clubs of operative masons that met.

by the said oldest master, and installed, was duly congratulated by the assembly, who paid him homage.

Captain Joseph Elliott,
Mr. Jacob Lamball, carpenter, } Grand Wardens.

"*Sayer*, Grand Master, commanded the masters and wardens of lodges to meet the Grand Officers every quarter in communication, in the place that he should appoint, in his summons sent by the *tyler*.*

"*ASSEMBLY and Feast* at the said place, 24th June, 1718. Brother *Sayer* having gathered the votes, after dinner, proclaimed aloud, our brother *GEORGE PAYNE, Esq. Grand Master of masons*; who, being duly invested, installed, congratulated and homaged, recommended the strict observance of the quarterly communications; and desired any brethren to bring to the Grand Lodge, any old writings and records concerning masons and masonry, in order to show the usages of ancient times:—and this year several old copies of the Gothic constitutions were produced and collated.

Mr. John Cordwell, city carpenter, } Grand Wardens.
Mr. Thomas Morrice, stone cutter, }

"*ASSEMBLY and Feast* at the said place, 24th June, 1719. Brother *Payne* having gathered the votes, after dinner proclaimed aloud, our Reverend brother *JOHN THEOPHILUS DESAGULIERS, L. L. D. and F. R. S., Grand Master of Masons*; and, being duly invested, installed, congratulated and homaged, forthwith revived the old regular and peculiar toasts, or healths of the Free masons.†

Mr. Anthony Sayer, aforesaid, } Grand Wardens.
Mr. Thomas Morrice, aforesaid, }

"Now several old brothers, who had neglected the craft, visited the lodges; some noblemen were also made brothers, and more new lodges were constituted.

"*ASSEMBLY and Feast* at the aforesaid place, 24th June, 1720. Brother *Desaguliers* having gathered the votes,

* This is the first mention of a *tyler*. The Book of Constitutions of New York, called *Ahiman Rezon*, says, p. 39: "That eight persons, whose names were, *Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer, and Vraden*, were the geniuses to whom the world is indebted for the memorable invention of modern masonry." The election of *Sayer*, A. D. 1717, is commonly called the *revival of masonry*; but this *Ahiman Rezon* justly says: "It is plain, that instead of a *revival*, a discontinuance of Ancient Masonry, then took place." p. 23.

† This was a small business for the L. L. D. and F. R. S.

after dinner proclaimed aloud, GEORGE PAYNE, Esq., again Grand Master of Masons; who, being duly invested, installed, congratulated and homaged, began the usual demonstrations of joy, love and harmony.

Mr. Thomas Hobby, stone cutter, }
Mr. Richard Ware, Mathematician, } Grand Wardens.

"This year at some private lodges, several very valuable manuscripts (for they had nothing yet in print,) concerning the Fraternity, their lodges, regulations, charges, secrets and usages, (particularly one written by Mr. Nicholas Stone, the warden of *Inigo Jones*,) were too hastily burnt, by some scrupulous brothers, that those papers might not fall into strange hands.

"At the quarterly communication, or Grand Lodge in ample form,* on St. John Evangelist's day, 1720, at the said place, it was agreed, in order to avoid disputes on the annual feast day, that the new Grand Master, for the future, shall be named and proposed to the Grand Lodge, some time before the feast, by the present or old Grand Master; and, if approved, that the brother proposed, if present, shall be kindly saluted, or even if absent, his health shall be toasted as *Grand Master elect*. Also agreed, that, for the future, the new Grand Master, as soon as he is installed, shall have the sole power of appointing both his Grand Wardens, and a deputy Grand Master, (now found as necessary as formerly,) according to ancient custom, when noble brothers were Grand Masters.†

"Accordingly, at the Grand Lodge in ample form, on Lady day, 1721, at the said place, Grand Master Payne proposed for his successor, our most noble brother JOHN, duke of Montague, master of a lodge: who, being present, was forthwith saluted Grand Master elect, and his health drank in *due* form; when they all expressed great joy at the happy prospect of being again patronized by *noble Grand Masters*, as in the prosperous times of Freemasonry.

"Payne, G. M. observing the number of lodges to increase, and that the general *Assembly* required more room,

* *Due form* expresses the absence of the Grand Master; *ample form*, acknowledges his taking a part in the meeting.—*Book of Con.* p. 110.

† It is evident that this change in the mode of appointing officers, was made in favor of the *noble* MONTAGUE, Grand Master, who first needed a deputy, or required to be courted by the power to appoint the wardens.

proposed the next assembly and feast to be held at Stationer's Hall, Ludgate street: which was agreed to. Then the Grand Wardens were ordered, as usual, to prepare the feast, and to take some *stewards* to their assistance, brothers of ability and capacity; and to appoint some brethren to attend the tables, for that no strangers must be there. But the Grand Officers not finding a proper number of stewards, our brother, Mr. Josiah Villeneau, upholder in the borough of Southwark, generously undertook the whole himself, attended by some waiters, *Thomas Morrice, Francis Bailey, &c.*"—*Anderson's Constitutions*, p. 112.

"*ASSEMBLY and Feast at Stationers' Hall, 24th June, 1721, in the seventh year of king George I. Payne, Grand Master with his Wardens, the former Grand Officers, and the Masters and Wardens of twelve lodges, met the Grand Master elect, in a Grand Lodge at the Kings-arms Tavern, St. Paul's Church Yard, in the morning; and having forthwith recognized their choice of brother Montague, they made some new brothers, particularly the noble Philip, lord Stanhope, now earl of Chesterfield; and from thence they marched on foot to the hall, in proper clothing, and due form; where they were joyfully received by about one hundred and fifty, true and faithful, all clothed.*

"After grace said, they sat down in the ancient manner of masons, to a very elegant feast, and dined with joy and gladness. After dinner, and grace said, brother *Payne*, the old Grand Master, made the *first procession* round the hall; and, when returned, he proclaimed aloud, the most noble prince and our brother, *John Montague*, duke of Montague, Grand Master of masons! And brother

* Of the four lodges that formed the Mother Lodge, the lodge of St. Paul's alone survives; the earliest date of a *Charter* for any lodge, conferred by this Mother Lodge, is that of *Shakespeare's Head*, in Marlboro street, 17th January, 1720-1; the second is *The Bell*, in Nicholas Lane, near Lombard street, 11th July, 1721; the third is *Braund's Head Tavern*, in New Bond street, 19th January, 1721-2; fourth, *Rummer Tavern*, in Queen street, Cheapside, 28th January, 1721-2; by which it appears, that our ancient brethren called their lodges not by Scripture names, but by the names of London Taverns. The new lodges are regularly enrolled, by name, with the date of charter, to the number of 106, May, 1738; of that 106, not one has the name of a *Saint*, but every one has the name of a Tavern, Coffeehouse, or Alehouse; and "*Devil Tavern*," in Temple Bar, was a favorite place of resort for the *Grand Lodge*, many years.

Payne, having invested his *grace's* *Worship* with the ensigns and badges of his office and authority, installed him in Solomon's chair, and sat down on his right hand; while the assembly owned the duke's authority, with due homage and joyful congratulations, upon this revival of the prosperity of masonry.

"Montague, Grand Master, immediately called forth, (without naming him before,) as it were, carelessly, *John Beal*, M. D., as his *deputy Grand Master*, whom brother *Payne* invested and installed in *Hiram Abiff's* chair, on the Grand Master's left hand. In like manner his *Worship* called forth and appointed *Mr. Josiah Villeneau*, and *Mr. Thomas Morrice*, Grand Wardens; who were invested and installed by the last Grand Wardens: upon which the deputy and wardens were saluted and congratulated, as usual.

"Then *Montague*, Grand Master, with his officers and the old officers, having made the *second procession* round the hall, brother *Desaguliers* made an eloquent oration about masons and masonry; and after great harmony, the effect of brotherly love, the Grand Master thanked brother *Villeneau* for his care of the feast, and ordered him, as warden, to close the lodge in good time.

"The Grand Lodge, in ample form, 29th September, 1721, at King's-arms, aforesaid, with the former Grand Officers, and those of 16 lodges, his *grace's* *Worship* and the lodge finding fault with all the copies of the *old Gothic Constitutions*, ordered brother *James Anderson*, A. M., to digest the same in a new and better method. The Grand Lodge, in ample form, on St. John's day, 27th December, 1721, at the said King's-arms, with the former Grand Officers, and those of twenty lodges; *Montague*, Grand Master, at the desire of the lodge, appointed fourteen learned brothers to examine brother *Anderson's* manuscript, and to make report. This *Communication* was made very entertaining by the lectures of some old masons.

"Grand Lodge at the Fountain Strand, in ample form, 25th March, 1722, with former Grand Officers, and those of twenty-four lodges* The said committee of fourteen,

* Four lodges, in 1717, formed the Grand Lodge; 24th June, 1721, twelve lodges convened; 27th December, twenty lodges; and 25th March, 1722, twenty-four lodges. The first four were the only four in the south of England; and a list of the lodges in and about London and Westminster.

reported that they had perused brother Anderson's manuscript, viz: the History, Charges, Regulations, and Master's Song; and, after some amendments, had approved of it; upon which the lodge desired the Grand Master to order it to be printed. Meanwhile, ingenious men of all faculties and stations, being convinced that the cement of the lodge was love and friendship, earnestly requested to be made masons, affecting this amicable Fraternity more than other societies then often disturbed by warm disputes.

"Grand Master Montague's good government, inclined the better sort to continue him in the chair another year; and, therefore, they delayed to prepare the *feast*." [What a logical conclusion!] "But Philip, Duke of Wharton, lately made a brother, though not the Master of a Lodge, being ambitious of the chair, got a number of others to meet him at Stationer's Hall, 24th June, 1722, and having no Grand Officers, they put in the chair the oldest Master Mason, (who was not the *present* Master of a Lodge, also irregular,) and, without the usual decent ceremonies, the said old mason proclaimed aloud, *Philip Wharton*, duke of Wharton, Grand Master of masons, and

Mr. Joshua Timson, *Blacksmith*, } Grand Wardens.
Mr. William Hawkins, *Mason*, }

But his grace appointed no deputy, nor was the Lodge opened and closed in due form; therefore, the *noble* brothers, and all those that would not countenance irregularities, disowned *Wharton's* authority, until worthy brother Montague healed the breach of harmony, by summoning the Grand Lodge to meet, 17th January, 1723, at the King's arms, aforesaid, where the duke of Wharton, promising to be *true* and *faithful*, Deputy Grand Master *Beal*, proclaimed aloud the most noble prince, our brother, *Philip Wharton*,* duke of Wharton, Grand Master of masons, who appointed Dr. Desaguliers, the Deputy Grand Master; Joshua Timson, aforesaid, and James Anderson, A. M. Grand Wardens, (for *Hawkins* demitted, as always

belonging to the Grand Lodge, 1738, and set down according to their seniority, with the date of their charters annexed, shows but four new lodges made before April, 1722:—whence, then, came these twenty-four?

* This Wharton was a young spendthrift, soon after put under guardians of his estate; then a renegade from his country, a rebel against his King, and a bankrupt in fortune, character, and friends.

out of town,) when former Grand Officers, with those of twenty-five lodges, paid their homage.

"Grand Warden *Anderson*, produced the new book of *Constitutions*, now in print, which was again approved, with the addition of the ancient manner of constituting a lodge.

"Now *Masonry* flourished in harmony, reputation and numbers; many noblemen and gentlemen of the first rank desired to be admitted into the Fraternity, besides other learned men, merchants, clergymen, and tradesmen, who found a lodge to be a safe and pleasant relaxation from intense study, or the hurry of business, without politics or party; therefore the Grand Master was obliged to constitute more new lodges, and was very assiduous in visiting the lodges, every week, with his Deputy and Wardens; and his *Worship* was well pleased with their kind and respectful manner of receiving him, as they were with his affable and clever conversation.

"Grand Lodge in ample form, 25th April, 1723, at the *White Lion, Cornhill*, with former Grand Officers, and those of thirty lodges, called over by Grand Warden *Anderson*, for no *Secretary* was yet appointed."—*Anderson's Constitutions*, p. 115.

SUCH is a literal copy of six continuous pages of *Anderson's constitutions*, giving account of the formation of the first Grand Lodge, and its official records during the first six years of its existence. We have seen the Grand Lodge at this period, provided with Stewards to furnish its *feast*, but destitute of a Secretary to record its charities! We will not comment; we leave that to the reader; while we pursue our extracts from the Book of Constitutions. Our object is to destroy Freemasonry; no way to accomplish that is shorter, than to induce the Fraternity to give it up; and, when they once learn, that *Dr. Anderson*, *Anthony Sayer*, and others, have palmed upon them this wretched stuff, called Freemasonry, as the work of inspired Solomon, Zerubbabel, and St. John, they will feel the honest indignation of American freemen, and scorn the thing with its impious obligations. Freemasons have flesh and blood, and they cannot tamely put up with the gross impositions of the Order.

THE NATIONAL CONGRESS OF ANTIMASONS, AT PHILADELPHIA, 11TH SEPTEMBER, 1830.

Freemasonry in this republic is a distinct, and an independent aristocracy, modelled somewhat in the form of our political constitutions. It has five orders of government, rising successively each above the other, viz. : Lodge, Chapter, Council, Encampment, and Sovereignty, corresponding in some sort, to towns, counties, districts, and states. Each of three orders has, in every state, a grand conventicle, composed of the chief officers from each primary body of the Free masons of its own order. The second and fourth orders are again united under a federal head, composed of the *grand* officers of the several *grand* conventicles in each state, together with such *general* *grand* officers as they please to elect.

The *general* *grand* chapter consists of the *grand* high priest, *grand* king, and *grand* scribe, with the *past grandees* of each *grand* chapter in the Union ; and that government is despotically administered from the White Mountains to the Mississippi, by 72 to 80, or 100 persons. See *Gen. Gr. R. A. Cons.* The first four, with all the *past* first four *officers* of each *grand* encampment, together with the *general* *grandees* they may elect to office, constitute the *general* *grand* encampment, whose jurisdiction is bounded by the limits of the United States. See *Cons. of the G. G. E. of Kt. Templars of the U. S. A.* Over all, and above all, is a government of thrice puissant sovereigns of masonry, in whom the ambition of the order towers to "*the celestial canopy of the zenith* ;" while its secret oaths take hold on hell, and imbibe the spirit and the doctrines of devils.

The system is complicated, and is contrived to cover the boldest designs, beneath the buffoonery of the lodge-room. Villains, in the masonic *sanctum*, may devise or commit any crime whatsoever, and the altar of Freemasonry conceals them, "*Upon the Square*," "*Upon the five points of fellowship*," "*Under the arch*," and "*Upon the sealed*

obligation ; (terms of mystic reference to different oaths of Freemasonry,) the foulest plots, and the most daring crimes may be communicated, as masonic secrets, and the oath of the magistrate cannot wrench them from the grasp of the order. Upon one or the other of these conditions, most of the lodge-going masons in the United States, have probably, ere this, received the sworn truth of Morgan's death ; and under the same, they endeavour to conceal it. We are satisfied that the fact of his death has been reported with trembling, both upon the *five points of fellowship*, and *under the arch* ; and that, *under the arch*, money has been voted by the legitimate authorities of Freemasonry, in aid of those, who enticed out their brother by night, and secretly slew him ; and Freemasonry affords them an asylum, while it violently thrusts out those who expose them. We have no controversy with Free masons as men ; among them are our friends, not more loved for their mystic ties, or respected for their awful obligations ; but the system of Freemasonry, to which they belong, is a government co-extensive with the government of this republic, administered by executive, legislative, and sacerdotal orders, with an armed force, sworn to obey its officers, distributed into companies, battalions, and regiments, furnished with passwords and countersigns, and commanded by one captain general !

It has a constitution and laws, which acknowledge not the constitution and laws of our country ; it administers an oath contrary both to its own express stipulation, and to the obligations of religion and of patriotism ; and it requires services contrary to the name and to the precepts of Christ : we war with the government of Freemasonry, to prostrate the mystic temple legally in the dust ; and yet we would save the worshippers who are in it ; we aim politically to scuttle this painted hulk, to sink it in many waters ; but, if possible, we would save the crew.

It is in vain to think of extirpating Freemasonry by expelling it from New York ; if banished for a season, it will roll back upon us from other states like a flood ; but

with providential wisdom, Antimasonry has a form, suited to fill not only our own state and country, but, in due time, to fill the whole earth; to send out Ambassadors and Ministers Plenipotentiary, who will carry the truth with the star-spangled banner to all nations. The patron of the mother of lodges will receive the American minister, a foe to the false mystery; and the *Grand Orient* of France, with the *Yorkinos* and *Escossais* of Mexico and Germany, will see the representatives of this great republic, and remember Anthony Sayer in the Apple Tree Tavern with shame. The torch of truth will be lighted at every capital in Christendom, by the genial influence of political Antimasonry; and Freemasonry will vanish before it, like the darkness before the dawning day.

To secure the ultimate and complete overthrow of Freemasonry, we must bring it to the light, which is to destroy it, every where; both in the Western and in the Eastern States; in the Northern, and in the Southern Hemispheres. To this end, political Antimasonry is perfectly adapted, —surely by no human hand; and its success hitherto is commensurate with this aim; slandered, vilified, and threatened by freemasons, the blessing of heaven rests on our cause, and the valiant for truth, still triumph gloriously.

When the four lodges in and about Edinburgh, invited the meeting which formed the grand lodge of Scotland, A. D. 1736, they declared: "All that is hereby proposed, is for the advancement and prosperity of masonry in its greatest and most charitable perfection. We hope and expect a suitable return, wherein, if any lodges are defective, they have themselves only to blame."

"The states of Massachusetts, Connecticut, New York, and Pennsylvania, with their delegates appointed, invite the several states of this republic, to meet them in congress at Philadelphia, assuring them, *all that is hereby intended*, is the overthrow and extinction of the government and laws of Freemasonry. They too, *hope and expect a suitable return, wherein if any states are defective, they have themselves only to blame.*

We do but follow the example of our fathers; in 1774, they gathered in congress at Philadelphia. British tyranny was more obnoxious, but not more dangerous than Freemasonry. That attacked our country openly with arms, this secretly with arts; that ruled by force publicly, this by influence unseen; that threatened our national rights, this our personal liberties; that fostered our public institutions, this corrupts them; that cherished private enterprise, this kills it; that sought to inspire individual confidence, this by falsehood destroys it; that maintained the forms of religious worship, this mocks at them; and that honored the laws, this breaks them. Truly we have occasion for stretching out the arm, and drawing it not back, until Freemasonry is destroyed from off the face of the whole earth.

The weapons of our warfare are political,—are lawful weapons, mighty in the hands of a free people to the pulling down of strong holds, casting down imaginations, and every high thing that exalts itself against the laws of our country. We use them constitutionally, to serve the republic; we use them openly, that all may see our fair play; we use them boldly, and with success; defeat does but strengthen our arm, and victory is irreparable loss to our enemy. Antimasonry seeks the light; it comes frankly before the public, making its principles known by claiming the votes of republicans for candidates who are not kings, or the *vassals* of kings. It seeks acquaintance with every freeman, and uses the freedom of an election, to introduce itself into the families of the land. It is not in bondage to any man, to any party of men, or even to the public press. A strange thing has come to pass:—the public press, in repeated instances, has been compelled to yield to uncontrollable public opinion, in the shape of Antimasonry; and in other cases, new presses have sprung up in the midst of old establishments, obedient to the same body. Inert opinions are but foils to active spirits; moral Antimasonry only whets the courage of Freemasonry; the opprobrium cast on the secret order

by *Payson* and *Morse*, A. D. 1800, was like rich manure thrown around a weed, in a barren soil. Disclosures, and the reproof of the wise, are inefficient remedies for malignant folly. But political Antimasonry is the "battle-axe of the Almighty," to hew down the lofty towers, and to cut and fell the proud columns of heaven-daring Masonry; and the mystic order quail before it. The axe does not boast itself against him that heweth therewith, nor does the rod shake itself against them that lift it up: *political* Antimasonry seeks not its own glory; rather taking hold of the middle pillars on which the temple of *mystery* stands, it devoutly puts up the prayer of avenging Samson: "*Let me die with the Philistines.*" It seeks not to survive the death of Freemasonry; but *Moral* Antimasonry will never die; that is a spirit, which on the dissolution of the political body, will ascend to glory, and honor and immortality.

The Conventions of New York and Pennsylvania, at their respective Capitals, 25th February, 1830.

"It takes but few men to make a convention," say our opponents, unmindful that it is an important occasion, which gathers men of substance and of worth from the extremes of a great state, to meet in the winter. New York and Pennsylvania each cover a great extent of territory; intelligent men will not travel from the boundary to the centre without an errand; and their errand must be a generous one, when they have no public and established charity fund to draw upon, for *dues*.

The great object of these conventions was, to appoint delegates to the congress at Philadelphia, and they accomplished their work much as the entered apprentice is charged to wear his apron, "with pleasure to himself, and with honor to the fraternity." General C. P. BELLINGER presided at Albany, and JOSEPH RITNER at Harrisburg. The doings are temperate, firm, and impressive; no man

can read them, and fail to respect the motives of Antimasons. There cannot be finer proof of the propriety of the language and measures of our conventions, than this: viz., that in order to find fault with them, the masonic prints are driven to the grossest misrepresentations. Plain truth will not answer their purpose; they are compelled to practise their art of *wunderwerkynge* to a surprising degree, in order to make out the conventions of a character to their taste. And some of them have a bold fancy, and a fearless wit; they approve themselves proficient "in the art of changes." But away! Falsehood is a time-server, and all liars are his slaves; neither master nor slave shall interrupt our contemplating the fact, that ninety-one staunch men are already provided for the national congress; and that Vermont and Ohio are in the field to furnish twenty-three more.

Does the pride of Virginia, like Eliab, our eldest brother, kindle against Antimasonry for this? Does Virginia say to the young lion of the west: "Why camest thou down hither?—I know thy pride, and the haughtiness of thy heart, for thou art come down that thou mightest see the battle." Harken, O ye states of the Alleghanies, and of the Mississippi! is there not a cause? Does not Freemasonry, like an armed warrior, invade our country? Does he not lift up his voice, and defy the armies of liberty? Do not the hearts of valiant men fail because of him? Do not the very dogs of our political watchmen cower, and refuse to bark for fear of him? Has he not the stature of a giant? a helmet of brass upon his head, a coat of mail of many oaths, the staff of his spear like a weaver's beam, and one bearing his shield going before him? Does he not stalk over the country, rewarding his servants, humbling his adversaries, and defying the world in arms to stop him? Does he not come forth to the combat in New York, Vermont, Massachusetts, and Pennsylvania, with vaunting and personal threats? When he looks about, and sees his foe carrying the staff of liberty and a ballot, he disdains him, for he is but a youth, and ruddy, and of

a fair countenance ; he curses Antimasonry by his gods. He profanely swears "come unto me, and I will give thy life to the destroyer, and thy reputation to the vagabonds of the earth, ere thou shalt escape out of my hand : " and this blasphemously in the name of the living God !

Surely there is a cause for political Antimasonry to come down from the Niagara ; not to see the battle for national sovereignty, but to take a part in it. Nothing daunted by the champion of Gath, or the jack that bears his shield, Antimasonry will meet him in the field, defy him in the name of truth, and fight him for liberty. No man can doubt, that a well directed ballot will prostrate this Goliath to the earth. Come then from north to south ; gather to the great political battle, which is to decide, whether the royal arch may commit murder and cover it up ; whether the PEOPLE are the sovereigns, or Freemasons !

ROYAL ARCH MASONRY.

A DISCOURSE delivered before the Grand Chapter of the State of New York, at its annual communication in Albany, 2d February, 1830, by the REV. JOSEPH PRENTISS, A. M., Rector of St. Luke's Church, at Catskill, and Trinity Church, Athens.

Finally, brethren, farewell : be perfect, be of good comfort, be of one mind ; live in peace, and the God of love and peace be with you.

'Addressing you probably for the last time,' says the *Rev. Mr. Prentiss*, 'both duty and inclination incline me to adopt this language of the Apostle, as expressive of my own feelings and wishes in relation to the Fraternity now before me. I have passed in regular succession most of the degrees of masonry ; in neither of which have I taken any obligation, or heard inculcated any sentiment, inimical to peace, to patriotism, or to pure religion. Nor have I any reason to suspect, that there is any difference of principle maintained by the various branches of the Fraternity in this country.'

"When an individual, or combination of individuals, seek the prostration of an institution, by slandering the living and the dead; when *he* tells me that Washington was a hypocrite, and Franklin a fool; that masonry is a political institution, secretly at war with religion and civil liberty; that its members are sworn to a support of each other, right or wrong; and that its sanctuary is the secure retreat, and guarded refuge of murder and treason, he must expect to be pitied, or despised for his ignorance, or to be detested for his effrontery and malice."—*See the American Masonic Record, Albany, February 20th, 1830.*

This is a peculiar way of *forsaking* the chapter,—and we propose to offer a few remarks upon it.

I. *Slandering the living and the dead; Washington a hypocrite, and Franklin a fool.*

What Antimason has applied such epithets to them? Who is a slanderer like the man that holds the names of Washington and Franklin responsible to the world for the impious rites, and horrid obligations of Royal Arch Masonry? Does not the Grand Chaplain know, that both of those men were older than the boasted Royal Arch? That the *living arch* was never raised, the *triple triangle* never formed, JAH-BUH-LUN, *by three times three*, was never whispered, and Royal Arch Masonry never named, until after those great and good men had learned their alphabet? Does he not know that one of them was in his grave, and that the other had past from public life, ere the scene of the burning bush, or the falsehood of finding the Ark, was represented in this country; before any *Royal Arch Chapter* had existence in this Republic? Then let him learn it of Antimasons, and humble himself before the men he despises; let him learn it of *Webb, Preston, Anderson*, and living masons of the period previous to 1796, and confess that he is himself the slanderer, who seeks to attach the odium of Royal Arch Masonry, to the names of Washington and Franklin.

II. The *Grand Chaplain* pities, despises, or detests the man, who says, that Royal Arch Masons "are sworn to

support each other, right or wrong ; and that (the Arch,) is the secure retreat and guarded refuge of murder and treason." We are willing to take our share of the Rec-tor's spirit, whether of pity, contempt, or detestation, con-scious that ours will be a small portion, after the full vial is poured out upon our BETTERS, the Circuit Court of the state of New York, in which these very points were proved to the satisfaction of the triers, court, counsel, and people ; and after he has further drained the dregs, upon the Senate of New York, who have published these very points, with others, to the world, among their official papers.—See No. 186, IN SENATE, February 20, 1830. What a swaggerer, to place these high authorities of his country, in a situation *to be pitied, or despised for their ignorance, or to be detested for their effrontery and malice!*

III. This Free mason has taken most of the degrees of the Order, and forgets that he has taken, seen, or heard any thing *inimical to peace, patriotism, or pure religion*. We will refresh his recollection ;—not to go through most of the degrees, but only to review a single one,—that which gives a name to the body he addressed, and, also, to this article :—

The Royal Arch degree opens its lecture with this question : Are you a Royal Arch Mason? *Ans. I AM THAT I AM ;**—it concludes its oath with the penalty of ha-ving the skull smote off, to which is added : " So help me God ;"—it leads the hoodwinked candidates three times round the room, repeating the Scripture, *I will bring the blind by a way they knew not, and will lead them in paths they have not known ; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*—Isaiah xlii. 16. They are then caused to kneel and thank God that they are under *new and stronger* obligations of virtue and holi-ness ; and to pray that these obligations may have a full

* See light on masonry, and, also, judge GARDINER's report of the evidence on the trial of *Elihu Mather*.

effect on them. They are again led three times round the room, when their eyes are uncovered to behold the representation of the bush, that burned and consumed not; where one in the place of God, the Almighty, calls out Moses! Moses! and the conductor answers for the candidates: *Here am I*; when the first proceeds with his blasphemous part, in the words of *Exodus iii.* "And he said draw not nigh hither: put off thy shoes from off thy feet, (*the shoes of the candidates are here slipped off*;) for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The conductor adds: "And Moses hid his face, for he was afraid to look upon God;" and, at the same time, brings the hood down again over the candidates' eyes.—Upon this follows the noisy and riotous scene of the destruction of Jerusalem by Nebuchadnezzar, when the candidates are dragged out of the room.

They return as captives, going up from Babylon to Jerusalem, to rebuild the temple. They are received with the exhortation: "Stoop low brethren, he that humbles himself shall be exalted;" they travel the rugged road; they pass through swamps, ford rivers, cross mountains, and to stay up their hearts by the way, they kneel down three several times, and cry unto God, in the language of divine inspiration, for help, guidance, and protection; they rise and pursue their journey, blundering over chairs, benches, and stumbling blocks, laid in the way of these *blinded*, to the great amusement of the craft. At length they reach Jerusalem; they come to the holy tabernacle of God; they knock; they enter the first veil, by "I AM THAT I AM," as their pass word; the second veil, by the same, with an addition; the third, by the same, with superadded ceremonies; and the fourth veil, with increased profanations. The principal additions, are three miracles, wrought by Moses in Egypt, to induce Pharaoh to let Israel go: the rod turned into a serpent, the hand made leprous, and the water changed to blood.

They have now reached the *sanctum sanctorum*; and, being *brought to light*, and *unbound*! they behold the high priest, king and scribe, seated in their robes of white, purple, and scarlet! making a motley group in the most holy place, into which the true high priest, alone, entered but once a year, with the shedding of blood! The masonic high priest presents the first candidate with a pickaxe, the second with a spade, and the third with a crowbar, and they depart to dig for the foundations of the temple; they find the ark of the covenant; they bring it up; it is opened in the presence of the priest, king, and scribe; its mock contents are taken out, and the solemn farce concludes with pronouncing upon each one, the book of the law, Aaron's rod, and the pot of manna,* "HOLINESS TO THE LORD," three several times.

Now compare these facts with the Grand Chaplain's assertion, that he never took, saw, or heard any thing in masonry, inimical to peace, patriotism, and pure religion; remember the *grand hailing sign*, and the *murder and treason* of the master's degree, only excepted; and the *right or wrong* of the Royal Arch degree, as reported to the Senate of New York, by judge Gardiner, a political opponent of Antimasonry, and we have the striking contrast which exists between Freemasonry and truth.

APPEAL OF THE GRAND LODGE OF VERMONT.

This appeared last October; but, until this day, we have not seen a copy of it. We desire to know what our opponents say, that, if we err, we may correct ourselves; and, if they lead the public astray, that we may obstruct their path. To re-publish calm and authentic documents of the adversary, is but doing as we would be done by, and has this good effect,—to temper the spirit of party, to allay the violence of passion, and to retain that respect, which it is most desirable for members of the same community to possess for each other.

* See 1 Kings, viii. 9, for a flat contradiction of this Royal Arch tradition.

It is the nature of man to condemn those who differ from him: this is our weakness; to despise the judgment of those who dissent from our opinions; and no better corrective offers itself, than the contemplation of the reasons, given for that dissent. We fear not the truth; and if the ardor of Antimasonry be a moment checked by the wisdom, or sophistry of the enemy, the strength of the cause is confirmed by our respectful attention, and our temperate reply.

It has been a complaint: "Freemasonry refuses to plead at the public bar." When the Grand Lodge of Vermont speak in their defence, we rejoice in the regard they pay to public opinion. We should be glad to have every man, and, especially, every Antimason hear their words, in order that the indefensible character of Freemasonry may be set forth to his understanding, in the language of masonic authority, as well as of Antimasonic truth. Our limits do not consist with giving it entire, and we will not assail it peice-meal. It is sufficient to say that, in the Appeal, the masons of Vermont give up the ship; they fire a single gun for speculative Freemasonry, and leave the Order to its fate; they take particular care for themselves. We highly approve of this; we entreat Freemasons to save themselves, and to forsake their institution. The Grand Lodge of Vermont, with one word for their *Order*, have said "we are *guiltless*," many times; and they put, every man, his honest name to the declaration; but that the oaths, laws, and constitutions of Freemasonry are *guiltless*, they do not say with the same precision. Our charges are not levelled against men, but against the system which deludes men; which system is correctly revealed in Bernard's Light on Masonry.

The Grand Lodge say, "that masonry, so far as we are acquainted with it, in no way or manner yields a sanction" to corrupt principles or practices. On this point Antimasonry is at issue with them before the world; its charges are specific in the words of Bernard's Light on Masonry;

and, in our humble opinion, the public will require a specific denial of that book; or out of it, they will find matter, such as the Grand Lodge of Vermont is "*not acquainted with.*" The Grand Lodge may think it consistent with virtue to swear a man to keep every secret of a brother mason, two crimes *only* excepted. But the good sense of the community inquires only after the fact: Does the master mason's oath require of him this concealment?—the fact is not denied; and the public will save the Grand Lodge the trouble of an opinion; the public will do itself the justice to give its own opinion.

L'Ordre des Francs-Maçons trahi, et le Secret des Mopses révélé. Amsterdam, 1766, Duodecimo, pp. 225.

This is the earliest French work on Masonry, that we have seen. It came out before *Jachin and Boaz*. The author possessed himself of the secrets by cunning and stealth, and published them for the common weal, not intending any harm to the masons; whether they paid him with death, we cannot affirm.

We notice the work for the early testimony it bears to the birth of *Freemasonry* in England. Within fifty years after the formation of the grand lodge of London, this volume came from the press in Holland, saying, "C'est en Angleterre que le Franc-maçons ont pris naissance, et ils s'y soutiennent avec un vigueur que l'écoulement de plusieurs siècles n'a pu alterer jusqu'à présent."*—p. 10. Again: "Le sage Anglois, chez que la Maçonnerie a pris naissance."†—p. 88.

The work gives correctly the signs, grips, words, and lectures of Masonry; which are now transposed and increased. Nothing contained in these *disclosures* has ceased to be a part of *Masonry*, although much now in Ma-

* In England the Free Masons have had their origin; there they flourish with such vigour, that the lapse of centuries has not been sufficient to change them to this day.

† The wise English, among whom Masonry had its birth.—

sonry is not found in these disclosures. It says not a word of but three degrees, and evidently regards the story of *Hiram Abiff*, as the top stone of the mystic temple. It criticises the absurdity of representing *Hiram* to be a mason, when the Bible declares he was a brazier and goldsmith; and in the ruffian scene it puts the gates of the temple, where Solomon put them.

We have been amused with its account of the *Mopses*, a German society, often referred to in masonic books of the continent of Europe. When the Pope's bull, A. D. 1738, forbade all good catholics the sin of Freemasonry, the German Catholics, unwilling either to disobey the Pope, or wholly to abandon their mystery, substituted the society of *Mopses* in its place. Having to begin their society anew, they made some improvements upon the *ancient* plan. The oath of Masonry gave the chief offence to the government of the church; in its place, a pledge of honor was required. The rejection of females from the lodges, raised the greatest storm against the old mystery; into the new, females were admitted: but by law, every member must be of the catholic faith.

The manner of propounding and receiving a candidate at the door, resembles that of Masonry; but many peculiarities are introduced to accord with their name, *Mopses*. This in German is a *puppy*, *whelp*, or young dog: they selected it because a dog is the emblem of *fidelity and affection*. They had a grand mastiff, wardens, lecturer, secretary, and treasurer. The candidate is prepared in an outer room, first in his mind for something *serious and surprising*; then in his dress, blinding him; they conduct him to the lodge door, and scratch it in the manner of a dog seeking entrance, three several times. When it is not opened, they scratch it the harder, with all their might, and set up a doglike howl. Then brother "*Faithful*" opens, receives the candidate, by putting a brass collar on his or her neck, with a chain attached, by which he leads him nine times around the lodge.* During the walk, all the

* If the candidate be a lady, females officiate; if a gentleman, gentlemen officiate; but in either case, both sexes are present.

whelps, standing in a ring, make a horrible noise, with every sort of means at hand, crying "*Memento mori!* You must die!" and although a small share of courage is enough to sustain the candidate, it is true that one must be insensible, not to be moved. Their trembling knees, profuse perspiration, and even fainting, only serves to increase the mournful cries,—intermingled with bursts of laughter, which sometimes disturb the gravity of the grand mastiff himself.

This finished, the candidate is brought to a stop before the Gr. Mas., who asks the senior warden with authority, "What is this noise that I hear?" he replies, "It is between this *dog* who is not a *whelp*, and the *whelps* that wish to bite him." G. M. "What is his wish?" "Sen. W. To become a whelp." "How can this be?" "By joining with us." "Is he determined?" "He is, Grand Mastiff."

They catechise him further for their amusement, and then bid him thrust out his tongue to the utmost, that they may see if he is qualified to become a member. If he refuses, they take him out of the lodge, and dismiss him; if he obeys, they take hold and examine it, as they would a hog's tongue for the measles. During the examination, two brethren approach, and, in a low tone, as if not intending to be heard, one says, "*It is too hot, it is too hot! let it cool a little!*" "The other replies, "*It is the better for that; it is necessary it should make a mark!*" The poor candidate groans with horror at these last words. "I have seen those who cried out, leaped back, and brought their hand over the mouth, as if it had been really touched with a hot iron;"—when fresh bursts of laughter resound through the lodge, and reassure the candidate. The senior warden now says, "Grand Mastiff, he has what is necessary to become a whelp." They proceed gravely to question him further, always requiring of him an affirmative answer; and finally, "Is he willing to kiss the brethren?" "Yes,

* This degradation of the candidate is wholly in the spirit of the mother fraternity, which blinds, halts, knocks down, *marks*, and plays the fool with the candidate in ways without number, from the first *upright regular step* of an entered apprentice, to the rugged road from Babylon to Jerusalem, of a royal arch companion.

grand Mopse." "Does he prefer to kiss a dog?"—(I pause, says our author, to remind the reader, that it is not I who speak, but the grand master of an illustrious order, and that I am not permitted to change the consecrated terms.) "Does he prefer to kiss a dog's breech, or that of the grand Mopse?" a question that rarely fails to move the indignation of the candidate, and the senior warden is obliged to entreat him, with all the politeness and urbanity in his power, to choose one or the other. The candidate complains that they carry their fun too far, and declares that he did not come to make sport for the company. The senior warden, having long exerted his rhetoric in vain, takes a stuffed cur, and applies its stern to the lips of the blind candidate, and so takes the kiss by force.

This great affair over, they make him promise on his troth, not to speak, write, or betray their *mysteries*; they bring him to light, call him brother *mopsé*, or whelp, instead of Boaz, teach him the signs, tokens, and words, and give him a feast, (that he pays for,) with wit and good wine.

The trials of the candidate are less solemn and more amusing among the mopses, than among the masons; but they agree perfectly in one point, they are fictitious horrors, and true mortifications, put upon him, effectually to degrade him for the mirth of the company. Those of Freemasonry are more violent, abusive, humiliating, and profane; while those of the mopses are what we have seen. This grew out of that, the Mopses out of Freemasonry; the *whelp* is the more innocent and harmless of the two.

The Mopses had a great run over Germany, into France, Holland, and England; lords and ladies joining them, and the mirth of the society making it a great favourite; but since the commencement of this century, we recollect no mention of it, only in the past tense. It had not an oath to keep it alive; it had not profanity enough to make it sin's favourite. There was a stamp of truth about it, that rendered it inconvenient for the purposes of the father of lies. *Whelps* by name, the fraternity did not much impose on a candidate, by treating him like a dog. There was some-

thing of fairness in it ; and then it did not abuse him in the name of Solomon, and Enoch, and heaven, but in the name of a dog, manifestly for sport ; and, having finished, it pledged only that honor which it had shamefully abused, to keep the whole matter secret, which is incomparably less iniquitous, than to make the candidate pledge his throat, heart and bowels, in the name of the supreme God, to cover up all their doings.

THE REV. JOSEPH STEBS CHRISTMAS.—*Obiit Æt. xxvii.*

We involuntarily dwell upon the last words of an esteemed friend, and treasure up his dying monitions with affectionate regard. It matters not whether they were uttered in the near *view* of death ; it is enough that they were expressive of his sober convictions, that they were pronounced with deliberation, as he unconsciously approached the tomb ; and that they appear on record, among the last acts of his generous life, breathing the spirit of the saint, and giving a sweet example of *his* tender and faithful discharge of duty, whose face we shall not see again, until the heavens be no more. Affection goes forth in the path he walked, and gathers the fragrance of his memory from those objects which gained the attention of his last moments upon earth ; we delight to view the last works of his hands ; and while we read the finished lines of his pen, we call to mind the erect form, the cheerful countenance, and the happy voice of the man, and recognize the gentle spirit in the living tones with which our fancy supplies the dead letter.

Such is the following renunciation of Freemasonry, written in the full enjoyment of that health, which enabled Mr. CHRISTMAS to fulfil every duty of a kind minister, during the whole period of his connexion with the Bowery church. He, while the hopes of thousands centered upon him for great usefulness in years to come, put his renunciation into the hands of the editor of the Investigator for publication ; but ere it could come before the pub-

lic, his body was laid in the tomb. As a voice from the dead, it speaks to his surviving friends, especially those in the ministry, who carelessly stand among scoffers, and give a thoughtless support to impiety, by retaining their rights in a lodge-room.

Oh my soul! come not thou into their secret, unto their assembly mine honour be not thou united.—*Gen. xlix. 6.*

To the Editor of the Investigator—

Sir,—I was much surprised a few days since, upon being informed by a friend that my name had been mentioned in your paper, and held up to the public as one of those clergymen who still continue in the fellowship of Freemasonry. Although mortified by such a use of my name, I do not regret that I have been thus reminded of my duty. I am a mason, and it is due to myself to explain the extent of my connexion with the fraternity, and the occasion of my remissness in not having earlier disavowed that connexion.

About five years since, in a season of comparative youth, when I had but just passed my minority, I made application for admission to a lodge. For this *mis-step*, (for such I now deem it,) I might offer some apologies, such as that the moral and Christian character of masonry had not been then to my knowledge, called in question, that many of my most esteemed friends, and worthy members of the congregation of which I then had charge, and most of the Protestant ministers where I then resided, were masons, but I now feel, that I did wrong in assuming the unqualified obligations of an institution of whose interior I knew nothing. I was initiated into the order, took the apprentice's degree, and never afterward entered a lodge, or gave or received a masonic signal.

Through the subsequent trials and duties of several years, masonry scarcely entered my mind, nor was it till of late that I have been convinced of the *intrinsic* evil of the institution; nor did I then feel it my duty to renounce, first, because I concluded from my slight connexion with the

lodge, that I had but little to renounce, and secondly, because that connexion being with a lodge in a province of the British empire, I supposed it not known in this country, and therefore not injurious by way of example. But I was mistaken; and as I have been emblazoned before the public as a Freemason, neither modesty nor duty require any apology for the publicity with which I wipe the stain of masonry from my conscience as a man, and from my office as a minister of the Lord Jesus Christ.

Should any member of the fraternity say that the opinion of one who has made so little progress in the Craft is nothing worth; I reply that the pretensions to secrecy still maintained on the part of the institution are false, and can be proved so by the concentrated light of the manifold testimony, which no reasonable man can deny. My opinion may be nothing worth, but this at least will be gained;—no man shall henceforth put me in the catalogue of clergymen abetting masonry.

It is not for me to explain how it is, that many upright, and honorable, and conscientious, and pious men are still found within the enclosure of the mystic tie. I would hope that many of them are ignorant of the mysteries of iniquity which exist in the higher degrees, and that others still preserve silence from wrong views of Christian casuistry, and have yet to learn that sinful oaths, like that of king Herod, bind to nothing but repentance, and fruits meet for repentance. Explain their conduct as you will, it is enough for me to know in ascertaining my duty, that masonry is *useless*, containing no motives to duty, nor sanctions to morality, paramount to Christianity; abounding in no results of benevolence which are not tenfold counterbalanced by the necessary expenses, and incidental temptations of the system; imparting no useful knowledge, unless a few cabalistic words, and traditionary fables be useful knowledge. It is enough for me to know that masonry is *false* in its pretensions to antiquity, may be proved so not only by the entire absence of documentary testimony, but the internal evidence of imposture, palpable to every linguist and bibli-

cal scholar. It is enough for me to know that masonry is *anti-christian* and *impious*; an assertion which may be verified by a reference to the nature and frequency of the oaths; to the rejection of a Mediator from its worship; to the blasphemous titles which in certain degrees are given to its officers; to the ludicrous application often made of scriptural language; to the profane introduction of sacramental ceremonies, and to the principal duty of the lodge, which is, in every degree, the dramatic performance of what I can describe by no other name than a *farce*, founded on scriptural history, whose serio-comic effect indeed betrays that no master in the histrionic art was engaged at its composition. For these, and other reasons, I cannot but consider speculative masonry as one of the "unfruitful works of darkness," with which a high authority—higher than all the unlawful oaths of the craft, bids me "have no fellowship, but rather to reprove them." And when that time, which I confidently expect shall arrive, when the word of GOD shall grow mightily and prevail, we shall see a repetition of what occurred eighteen centuries since, in the city of Diana of the Ephesians. "And many that believed came and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." Acts xix. 18, 19.

If these remarks should meet the eye of any follower of the Redeemer, who still worships at the altar of masonry, I beg him once more to consider whether imposed on by the mock solemnities of the lodge, and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of masons, to the honour of the Church of Christ, and to the good of mankind, to come out and be separate.

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